

Bishop Whittingham

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Front View of St. Michael's Church

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THE
CHARLESTON GOSPEL MESSENGER,

AND

Protestant Episcopal Register.

Vol. XVIII.

NOVEMBER, 1841.

No. 212.

FOR THE GOSPEL MESSENGER.

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REFLECTIONS ON MARK, IV. 29.

THE time of the good man's death is appointed by God. He that spared not his own Son, but freely gave him up even to the cross; will *he* not order that interesting epoch at which his children are removed from his service on earth to their reward in heaven? The grass of the field grows, yields fruit and withers by his appointment. A sparrow falls not on the ground without *his* permission. Are not ye of more value than many sparrows? How much more shall God have regard to events which affect bodies, temples of his holy spirit, and souls created for immortality! Angels are commissioned to protect the pious man, to administer to his wants, to guide him through life, and to convey his soul to the heavenly mansion. Surely the assigned period of his death will be revealed to them, that they may encamp around his bed, in that trying hour, to deliver him from the arts and the violence of the enemy, to strengthen him with the dew of grace, and the light of hope, to conduct him through the valley of the grave, and to seize the moment for winging the immortal spirit to a house not made with hands eternal in the heavens. But we need not reason to ascertain a fact explicitly revealed by him who knoweth all things. The mercy of God contemplates death, and every other event that will occur to *his children*. "I am persuaded, (saith St. Paul,) that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God." "O Lord, thou art my God, (saith David,) my time is in thy hands." According to his pleasure, he allots to his children death in childhood, manhood or advanced life; death at a season when health, and usefulness, and friends, seem to forbid its approach, or when infirmity, affliction and sympathy hail it as a deliver. Mark the aged Christian. The keepers of his tenement totter, the grinders cease because they are few, the windows are darkened, the almond tree flourishes on his head, the grasshopper is a burden, desire hath failed; the silver cord of life is loosened, the wheel of the heart moves slowly. While he lingers day after day, and year after year, on the very brink of the grave, he sees his brethren in the midst of life, of happiness and of hope anticipate his release and step before him. So is the will of God. *He* putteth in the sickle. Whilst yet in his greenness and not cut down, "*man* withereth before any *herb*." "All flesh is grass, and all the goodlines thereof is as the flower of the field. The

grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass."

Christian! In the prospect of your own death, and that of your pious friends, here is a strong foundation for resignation. The choice of the *period* is with God, the father of mercies, whose first wish is to promote the good of his creation—in whose hands evil itself is an instrument of this benevolent work; with the *wise* God, who seeing all events past, present, future, and all their consequences, can arrange his dispensations in subserviency to his mercy; with the *powerful* God who can mould all things to his pleasure, to the good of the universe, even as clay is formed by the potter. In *what* hands could you wish to place this choice? Not in those of a human friend, for he sees not the future, and knows not whether protracted life be not increased woe. He has an interest in your life, which would bias his choice perhaps against your welfare. He is a *man*, born in sin and nourished in iniquity, and might postpone your happiness in eternity to that of this short lived existence. You cannot reasonably desire to have this choice, in your *own* power, for you know not but that the delay of death may mar your usefulness, bring you to the grave burdened with sorrow, and endanger your salvation. You have a natural love of life, a cherished regard for things temporal, and many sinful propensities which would bias your choice to your own injury. God be praised! This choice is with him who seeth the heart, and foresees the conduct of his creatures, who knows therefore when it is proper, when it is most proper that they should finish their probation. It is with Jesus, a friend that sticketh closer than a brother, who better knows our true interest, and is more solicitous to promote it than we are ourselves. Well might David exult in the reflection that his life was in the hands of his Maker! Who, if he could, would take his time out of such an ark? What pious mind does not beat with joy, and glow with gratitude, in the reflection that the hour of the good man's death is, by appointment, of infinite wisdom and mercy!

But there is a second reflection suggested by this portion of holy Scripture. *That* precise time is appointed for the good man's death which is most favorable to his spiritual welfare. "We know, saith St. Paul, that *all* things work together for good to them that love God"—and one of these things, one of the beneficent instruments in the hands of Divine Providence, is the period of their death. Is not this intimated in the Scripture: God putteth in the sickle, he removes his children from trial to reward. When? "*As soon* as the fruit is brought forth," as soon as he sees his grace is fit for the harvest. The operations of grace and nature are equally inexplicable. The latter are more visible to *man*. He sees first the blade, then the ear, then the full corn in the ear, and makes his harvest. But the God who plants grace in baptism, nourishes it by his word, prayer and spiritual manna *alone*, can see whether it grows or pines away; whether it *will* continue to flourish or sustain a blight; whether it has attained the height of which its soil is capable, or will yet expand and produce richer fruit. He knows when his child is most ripe for heaven. He will not let the fruit remain to be injured by Satan, to decay, perhaps to perish. In his view, true wisdom is grey hairs, and unspotted life is old age. His family are called home when they have completed their education. So soon as they are ready to enter

the best mansion, to which they will be entitled, they are permitted to enter it without delay. When they have reached their utmost height of moral excellence, at that critical moment 'ere they have looked at the valley below, they are placed in the firmament of heaven where they will retain for ever their appropriate *brilliancy*: "for one star differeth from another star in glory." Let it be observed that this grateful truth is taught us by revelation. From the divine superintendence we might conclude that the hour of every man's death is appointed by God. From his wisdom, and mercy, we may be sure that that event will be made subservient to the general good of creation. But we could not have known, that in the article of death, God would consult the particular benefit of any individual, and that he would select for his children, the time of death most favorable to their eternal welfare, unless he had been pleased distinctly to reveal these truths.

The removal of a good man from earth is a mystery of Providence often perplexing to the Christian. Reflecting on the influence of his example in the world, in the Church and in his family—on his benevolent and pious labors, on the prospect that his capacity and his influence would increase with his years, and that time might raise up from his own household a son or daughter trained by him in virtue, who could co-operate in his benevolent exertions, or at least succeed him in the discharge of them, we naturally look on his death as marring the great design of Providence, and interrupting his improvement, as detracting some degrees from his future glory. But the doctrine before us teaches us to banish such reflections, and not arraign the wisdom of the Almighty Governor. God selects for the good man's death the very time which thou wouldst say ought to have been selected, couldst thou see the heart, see consequences, and anticipate the sentence of the judgment. He sends forth his angel of death to this Christian, and to *that*, when the general welfare, and his particular welfare, render the message most appropriate. When the fruit is brought forth, and the harvest is come, *immediately* he putteth in the sickle.

It is highly probable that in the appointment of this interesting hour, God has some regard to the *temporal* interests of his children. He often takes them "from the evil to come"—the sufferings incident to humanity. But the arm of death is especially extended to rescue them from the evils of temptation, to bring them into heaven, and to advance them to the highest degree of felicity of which their moral character is capable. If the knowledge that the infinitely wise and good God orders all events, be a ground for resignation, in the view of death, how much more the doctrine we have now been contemplating! If there be cause for gratitude and joy in the reflection that our Father, Redeemer and best friend, is the dispenser of death, how much more in the reflection that while he cuts down the wicked as cumberers of the ground, he never puts forth his sickle to his children till he sees them most ripe for heaven, and gathers them, not to be burned, but to be happy in his presence for ever!

In every sense, they are blessed who die in the Lord; blessed in that heaven to which death introduces them; in their release from a world of sin and sorrow; in the comforts of their final scene, and in the crisis which wisdom and mercy have selected for that interesting event.

"Praise the Lord, O my soul, and all that is within me praise his holy name. Praise the Lord O my soul; and forget not all his benefits; who satisfieth thy mouth with good things, making thee young and lusty as an eagle; who forgiveth all thy sin, and healeth all thine infirmities; who, when the fruit is brought forth putteth in the sickle, walketh with thee through the valley of death, redeemeth thy life from destruction, and crowneth thee with glory!"



FOR THE GOSPEL MESSENGER.

THE IMMORTALITY OF THE SOUL—BELIEF IN GHOSTS.

An opinion, which is *universal* among men, must be true. There is indeed no other test of truth—of any truth at least, which does not depend for its perception upon the senses, than that it is agreeable to the common sense of mankind. Even mathematical demonstration resolves itself into this finally. For the most elaborate demonstration of theorems, consists in nothing more, than tracing the enunciation of the doctrine taught to first principles or axioms, which admit of no farther illustration or demonstration. These axioms are understood by intuition and taken for granted by all mankind. They are neither innate, nor directly inspired from heaven; but are handed down by tradition from generation, to generation, without addition, or subtraction. They are neither elucidated by the labors of philosophers, nor obscured by the negligent reasoning of the ignorant. It is impossible for logicians to explain them; or in any way to impair their irresistible force.

Why is this? plainly, that man was intended to be, to some extent, a reasoning being. It was necessary, to that end, that he should be endowed with first principles, as the instruments of his art. It is sufficient to account for their existence, to say that God endowed him with the capacity to receive them; and denies him the power to shake them off.

Man is also intended to be religious. It is surely as necessary for him to have a first principle in religion, as in reasoning. Now this consists in the great facility with which men believe the immortality of their souls. And there is no Pagan nation, from the inquisitive speculative Hindoos to the heartless Hottentots, who not only entertain an expectation of a future life, but who practise superstitious rites, which can derive their origin from no other source, than that expectation.

An opinion, which is universal among men, must be true. The only restriction to this rule is, that there are some truths so liable to be abused, that it is impossible, or next thing to impossible, to prevent the minds from running into error concerning them. If we find that any opinion has been believed by all the nations of the earth, in all ages; that it is impossible to eradicate it from human belief, we must conclude, either that it is an irrefragible truth; or that it is a manifest perversion of truth. The discussion of the doctrine of the immortality of the soul, offers us an excellent illustration of what we intend to say. A belief in Ghosts has been all but universal in all times; and might be, therefore, thought to come within the scope of the observation with which we set out. And yet the existence, or at least the appearance of such supernatural beings is not worthy of the least degree of credence. The

reason is plain. A belief in Ghosts is a perversion, an imaginary consequence flowing from the certainty that all men have, that the soul survives the body. We are sure that an innumerable multitude of disembodied spirits continually leave this world. In that happy incredulity or doubt, which prevents our assigning to those, who in life took no care of their salvation; the awful doom of the damned; we take it for granted, they still linger about the ancient scenes of their vices. It requires little effort of the imagination to suppose these beings, with which we thus people the air, sometimes appear to their companions in sin, to warn them to escape the prison, to which the departed are going; or from which they have escaped.

Having thus accounted for this universal delusion, we do not hesitate to call it so; and release ourselves from all the fears it inspires. We call it universal, because this is the first age in which it has not been most firmly defended by the wise, and resolutely believed by the ignorant. And after all the argument that has been expended upon it, there are too many who disgrace their religion and themselves, by their superstitious fears concerning it. Even many of those who affect to ridicule it most, often betray alarm and terror in situations, which indeed ought to excite the most serious meditation and thought, but nothing else.

We have, we think, satisfactorily accounted for a false opinion nearly universal. We find it to be the corruption of a truth. Now we challenge the world to account for the universal belief of that TRUTH in the same, or any other way.

A. B.



FOR THE GOSPEL MESSENGER.

ON A THIRD SERVICE.

In the same candid spirit in which the remarks of your correspondent, "Pastor," in the Sept. number of the Gospel Messenger are offered, I would respectfully beg leave to submit the following brief suggestions, based upon the exhortation contained in his letter of advice to "A Young Friend."

This letter, it is presumed, was of course, intended for some particular individual, and if such an one happens to see himself reflected on the face of it, it becomes him to answer, either to the letter or to his own conscience—but as the subject embraces a much wider field, and is equally applicable to a very large portion of the young men, both of this writer's, and of other congregations; a feeble voice would fain speak out in their defence, and at the same time tender them the counsels of age and experience.

It is a pleasing sight to behold an assembly of worshippers gathered from numerous congregations, after having attended, each his own particular Church, during the day, meet together in the evening with one accord, and in the spirit of mutual harmony and Christian liberality, offering up the sacrifices of prayer and praise, at one common altar. It gives token of that unanimity of feeling, which leads men who worship the same God, and found their religious faith upon the same doctrines and precepts, without distinction of name or sect, and without regard to

any differences of outward forms or ceremonies, to act in concert, and to unite cordially in the prosecution of all good works for the common benefit of their fellow men.

The time of holding these meetings appears to be considered a serious objection. To an unprejudiced mind, no time can appear, in reflection, more convenient and more strikingly adapted to the object, than the calm stillness and quiet of evening. There is a peculiar solemnity in such an hour as this. It is, too, without the disadvantages of the morning and afternoon service—it affords no room or inducement, for pomp or display, or for the votaries of fashion to exhibit their charms; and throws no light on the subject of dress or equipage. It is free from the temptations and attractions, which in the day divert the attention, and abstract the thoughts from the contemplation of spiritual things.

I am aware that there are some cases where domestic concerns, and the duties of home instruction to children, may prevent, and even render doubtful the expediency, of heads of families attending a third service. But we are now speaking of young persons. We have shown that they cannot be actuated, by the idle and vain motives, already described, and thus, at least place themselves in the way of deriving benefit, while at the same time they afford to those under their care, the opportunity of attending Church, of which they would otherwise perhaps, be deprived.

Young men are advised to stay at home on Sunday evening. Now, we admit fully that home is, or at least should be the best, most happy, and most advantageous place for every one—but the question is, would they stay at home, if they did not go to Church? How many would you find at home on Sunday evenings? Confined, as many of them are, during a considerable portion of the year, to business or study, every evening during the week, the closing hours of the Sabbath afford an opportunity of relaxation, and this recess will, in most cases be spent in rioting and idleness, or, at best, in gay and fashionable circles, where the conversation naturally turns upon the common topics of the day; the daily expected foreign news, the numerous matrimonial engagements, and the ride at the batteries of the preceding afternoon. And if any thing connected with Church matters, should happen to be brought up, it is to criticise on the shape of some young lady's bonnet, or some young coxcombs' mustachios, how the singers in the choir were dressed, or whether the preacher's hair was parted in the middle or on one side?

But, suppose the young man does stay at home—he is there also liable to the casual interruptions of others, and the subject of talk, are always, in a great measure, regulated by the guests themselves. These accidents “will happen in the best regulated families,” and none are entirely free from them. I know frequently when an old contemporary calls to see me, whether on Sunday or any other evening, I am obliged to direct my conversation suitably to his taste; if I speak of the Church, he praises its outward architecture—if I quote from the sermon, he draws a full length portrait of the preacher—and if I vary the theme a little, and moralize on the virtues of our lamented chief magistrate, he lugs in Whig Parties, National Banks, and President's Messages!

Your correspondent further urges, that those who have attended Church, twice during the day, must, after the fatigues of the day, be incapable of properly discharging this duty a third time. Now if these

consequences exist, in some cases, it must be left entirely to the judgment of each individual. But this is not the experience of most people. On the contrary, at this season of the year, in the cool of the evening, one is refreshed and invigorated, and therefore better prepared to rivet his attention, and to exercise his faculties, than during either the morning or afternoon service, when oppressed by excessive heat, and alternately fanning himself, and half closing his drooping eyelids.

I think, unhesitatingly, that every young man especially should go to Church at night, for the reasons already mentioned. There they can derive more benefit than any where else—their moral feelings are cultivated and refined; they are restrained, if not visibly improved, by the presence and association of the good, wise, and virtuous. While thus situated, they are on the safe side, and though they make a considerable noise, and appear to find it difficult to restrain their boisterous mirth, even at the very doors of the sanctuary, yet, once fairly in, the scene is changed—and those who are liable to be led astray, are shielded from all temptations to idleness and vice, without—from the demoralizing scenes of the gaming-table, the confectionary-bar-room, and “the shades below,” which if not literally “Hades” itself, is at any rate, one of the numerous paths which lead to it.

It is interesting to see the young cordially and generally uniting in this service, and when we look upon such a scene, we cannot but feel with the inspired Psalmist, that “it is a good thing to give thanks unto the Lord, and to sing praises unto his name, to tell of his loving kindness early in the morning, and of his truth, in the night season.”

SENEX.



FOR THE GOSPEL MESSENGER.

THE CHRISTIAN'S COMPANION,

For all the Sunday's and other Holy Days, throughout the year: partly original, and partly selected.

[Continued from page 204]

THE VENITE EXULMEMUS, DOMINO.

It is evident, not only from ecclesiastical history, but also from the sacred Scripture, that psalms have always taken up much room in divine service. It is said of Christ and his Apostles, (Matt. xxvi. 3)—“When they had sung an hymn, (a psalm,) they went out into the mount of Olives,” (1 Cor. xiv. 26)—“When ye come together, every one of you hath a psalm.”

Let no one then wonder at our frequent use of psalmody in public worship, both before and after the reading of the word of God; which is a custom continued in all the reformed Churches.

Above all other psalms, our Church has properly chosen a portion out of the 95th and 96th psalm, as a spur to our devotions at the very beginning of our public prayers; teaching us plainly for what reason, and after what manner, it behoves us to serve God in his sanctuary: For it consists of two parts:

1. An exhortation to praise God, in the 1st, 2d, and 6th verse of the 95th psalm; and the 9th verse of the 96th.

2. The reasons why we should do this, are drawn from his greatness and his mercies; in general, for creating and ruling the whole world, (Rev. 3, 4, 5,) and then in particular, for his goodness, (ver. 7,) in electing his Church: together with his coming to judgment, to awaken our attention, and keep us in the fear of God.

In the first part, two points are remarkable: 1. Who must sing, *O come, let us sing*; let us heartily rejoice; let us worship. 2. How we must sing: first, where, before his presence: secondly, whereto, sing unto the Lord: and thirdly, wherewith, with our voice.

"O come, let us sing unto the Lord." Let us do it with our heart, heartily: and with our hands, and our knees also, "O come, let us worship, and fall down, and kneel before the Lord our Maker."

For the first, who must sing? David is not content to praise God alone, but he excites all about him to do the same: *O come, let us sing.*

Now David may be considered as a private, or a public character; such as a prince or a prophet.

Here, then, is a threefold pattern, in one individual. 1. An example for masters, to stir up their families. 2. An example for preachers, to exhort their people. And 3. An example for civil rulers, to encourage their subjects, to frequent the public worship of the Lord. It becomes great men, in a special manner to be good men, as being *unprinted statues*, and *speaking laws* to the rest. This affection was in Abraham, in Paul, and in Joshua; and ought to be in us all, "exhorting one another while it is called to-day."

You hold it a good rule in worldly concerns, not to say to your servants, come ye, go ye, arise ye: but, let us come, let us go, let us arise. Now shall the children of this world be wiser, than the children of light? Do we commend this course in temporal affairs, and neglect it in religious offices? Assuredly, if our zeal was as great in the performance of the duties of our religion, as our love is towards earthly things; masters would not come to Church, as many do, without their servants, and servants without their masters; parents without their children; husband without their wives, and wives without their husbands; but all of us would call one to another, as Isaiah prophesied, (chap. ii. v. 3)—"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. And as David here practised, "O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation."

We come now, to show how this is to be done: first where, before the Lord, before his presence, (ver. 2, 6.) God is every where; "whither shall I go then from thy spirit, or whither shall I go then from thy presence? If I climb up into heaven, thou art there: if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea; even there also thy hand shall lead me: and thy right hand shall hold me."

It is true; God is a circle, whose center is no where; and yet his circumference is every where. Notwithstanding, he is said in holy Scripture, to dwell in heaven, and to be especially present in the sanctuary; manifesting his glory from heaven, and his grace in the Church, principally. For he said in the law, (Exod. xx. 29)—"Where I record my name, I will come unto thee, and I will bless thee." And in the gospel,

(Matt. xviii. 20)—“Where two or three are gathered together in my name, there am I in the midst of them.” Though every day is a Sabbath, and every place a sanctuary for our private devotions, according to our particular exigences; yet God has allotted certain times, and certain places for his public service, (Levit. xix. 30)—“Ye shall keep my Sabbaths, and reverence my sanctuary.”

God is ever to be worshipped; and to be worshipped every where: yet the seventh part of our time, and the *tenth of our living*, must more especially be consecrated to that honor which he requires in the temple. And therefore some are of opinion, that David composed the 95th psalm upon the Sabbath: as if he should say, come, let us sing to the Lord, not in private only, but let us also come before his presence with thanksgiving. As in the 100th psalm, “O go your way into his gates with thanksgiving, and into his courts with praise.”

The consideration of this one point, that God is in every place by his general presence, and in his holy place by his special presence, may teach all men to pray, not hypocritically, or out of vain show, but sincerely and heartily for conscience sake: not only out of formality, to gain the applause of their neighbors; but to certify their love to their Lord and their Maker; “rendering unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” That we may not only do it in the place, where we should, but as it follows in the division we have already made, *whereto*; “Let us sing to the Lord; let us rejoice in the strength of our salvation, and let us show ourselves glad in him with psalms.”

Let us worship, and fall down and kneel before the Lord our Maker: not before a crucifix; not before a wooden image, not before a fair picture of a false saint: these are not *our makers*, we made them, they made not us. Our God, unto whom we must sing, in whom we must rejoice, and before whom we must worship, *is a great King above all Gods*; he is no God of lead, no God of bread, no brazen God, nor any wooden God. We must not fall down and worship the Virgin Mary, but our Lord; not any martyr, but our Maker; nor any saint, but our Saviour. *O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.*

Wherewith must we do this? We must do it with the voice, *let us sing*; with our whole soul, *let us heartily rejoice*; with our hands and knees, *let us fall down and kneel*; let us do it, with all that is within us, and with all that is without us: he who made all, must be worshipped with all, especially when we come before his presence.

Here let us make a pause, and admire the wise choice of the Church, in assigning this particular place in her public service, to this animating and cheerful hymn; which excites us to come to the temple quietly and jointly, *O come, let us sing*; and when we are come, let us demean ourselves in this holy place, *cheerfully, heartily, and reverently*. I would fain know, of those who despise our liturgy, as not agreeable to the tenor of the Bible, whether their unmannerly sitting in the time of divine service, is *kneeling*; whether their standing, is this *falling down*; whether they give God their hearts, when they will not worship him with their body; whether their lolling upon their brethren, is singing to the Lord;

whether their duty required here, is to come in, to go out, and to stay in the temple, without any respect of persons, or reverence for the place.

The very Heathens gave reverence to the places of their public worship, to their images, and to their false gods. Think of this, ye that forget God; he will not be mocked; his truth is eternal; heaven and earth shall pass away, but not one jot or title of his word shall fail; if an angel from heaven, or a devil on earth; if any private spirit shall deliver unto you rules of behaviour in the Church, contrary to the rules of God's own spirit, let him be accursed, *Anathema. Let us sing, let us worship, let us who fear God, and honor our Almighty King; and let us fall down, and kneel before the Lord our Maker.*

Thus much of David's exhortation to praise God. The reasons why we should praise him, now follow in their due order.

First briefly: God is our *Creator*, therefore *let us worship, and fall down, and kneel before the Lord our Maker*, (ver. 6.) He is our *Redeemer*, therefore *let us sing unto the Lord; let us heartily rejoice in the strength of our salvation*, (ver. 1.)

Secondly, more at large from his mercies in general, (ver. 3, 4, 5,) and his benevolence to all mankind.

For the Lord is a great God. He is most mighty, yea, Almighty; he is able to do whatsoever he will, and more than he will too.

In himself, he is so great that the heaven of heavens cannot contain him, much less can any human mind comprehend him: and therefore David here being unable to set down the least particle of his greatness in the *positive* degree, comes to the comparative, showing what he is in respect of others, *a great King above all gods*: As being more excellent and mighty than any thing, or all things, that have the name of *God*. Whether they are gods in title, (Psal. viii. 5,) as the angels in heaven, and princes on earth; or in the opinion of mankind, as gold, for instance, is the covetous person's god, good cheer is the glutton's god, and an idol is the superstitious man's god; so that there are god's many, and lord's many, in the esteem of the world.

Now the Lord, the real Lord our God, is the King of all god's in title, for he made them: and of all gods, in the opinion of men, for he can destroy them when he pleases. Angels are his messengers, and princes his ministers, but all power is of the Lord. The manner of gaining kingdoms in this world, is not always of God, nor according to the will of God, because they are sometimes obtained by wicked means; yet the power itself is ever from God; and therefore he is styled in sacred Scripture, the *God of god's*; and as the wise man says, *higher than the highest*: For both religion and reason tell us, that of all creatures in heaven, an angel is the greatest; and of all things on earth, an emperor is the greatest; but the Lord is greater than the greatest, as being the absolute creator of the one, and the maker of the other. How great a God is he that makes Gods, yea, and destroys them too, at his pleasure; surely this is "a great God, and a great King above all gods." And therefore, in what state soever thou art, possess thy soul with patience, rejoice in God, be strong in the Lord, and in the power of his might; fear neither man, nor devil, nor any other god: he that is greater than all these, shall be thy defence; he will perform whatsoever he has promised thee in his word, both concerning this life, and the life to come.

In his hands are all the corners of the earth; which is a sufficient reason to prove, that God is a great King above all gods; he is a great God, because he is the King of all gods; and he is a King of gods, because in his hands are all the corners of the earth, and they are subject to his power and providence.

The most mighty monarch is king, as it were, of a mere mole-hill; a lord of some one little angle of the earth: but in God's *hand, are all the corners of the earth, and the strength of the hills is his also*, so that the most powerful potentates in this world, in comparison of him, are as the low valleys, to the high mountains; for the strength and height of the hills are his.

Antichrist extols himself *above all that are called gods*, and the Pope makes himself *Lord of Lords*, usurping the whole world to himself, for his diocese; yea, he has a tripple kingdom, according to his tripple crown; *supernal*, that is, extended to heaven, in canonizing saints; *infernal*, that is, extended to hell, in freeing souls out of purgatory; and *terrestrial*, that is, extended over the whole earth, as being the universal Bishop of the Catholic Church universal. But, alas, vain man, he is but *a fox in a hole*, many corners of the earth are not his; England, God be praised, is not his; Scotland, Holland, and Denmark, are not his; a great part of France, and the greater part of Germany, are none of his; many thousands in Portugal, Italy, and Spain, are none of his; the great Cham, the Persian, and the Turk, the least of which is greater than himself, are none of his. And though all the kings of the earth should be drunken with the wine of his abomination, yet he would be no otherwise the universal pastor of the Church, than as Satan is the prince of the world; not by his own might or power, but by the weakness of others; as St. Paul said, (Rom. vi. 16)—“Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey?”

So likewise, the gods of the superstitious heathens, have not all the corners of the earth; for, as they themselves ingeniously confess, some were god's of the water, some of the wind, some of corn, some of fruit, &c. As hereticks have as many creeds as heads to their parties, so the Gentiles, as Prudentius observes, “had as many things for their gods, as there were things that were good.”

So that their god is not as our God, *even our enemies being judges*. Others hold some portions of the earth under them, and some lay claim to the whole by usurpation. But all the corners of the earth are by his creation, as it follows in the next verse.

The sea is his, and he made it; which is a demonstrative argument, to show that all the world is subject to his power: and therefore in the creed, after *Almighty*, instantly follows, *Maker of heaven and earth*.

If any should demand, why David here first and principally names the sea, and that before all other creatures; an answer may be given out of Pliny; *God, who is wonderful in all things, is most wonderfully wonderful in the sea*.

And this is so, whether we consider, as David elsewhere observes: 1. The situation of it. 2. The motion of it. 3. The innumerable creatures in it. And, 4. The wonderful art of sailing upon it.

Yet God in the beginning, made this unruly, violent, and foaming creature of his, and has ever since ruled it at his command. For *he stilleth the noise of the sea*, (Psal. lxxv. 7.) *the noise of his waves*. He shuts up the sea with doors when it breaks forth, (Job. xxxviii. 8.) He gathereth the waters of the sea together, as an heap: he layeth up the depth in store-houses, (Psal. xxxiii. 7.) And has said, *hitherto shalt thou come, but no further: and here shalt thy proud waves be stayed*, (Job xxxviii. 2.)

Thus far concerning the greatness and goodness of God, in general. Now David in the 7th verse proceeds; intimating that the Lord of all in common, is our God in particular. He is the Lord our God, as being *the people of his pasture, and the sheep of his hand*; that is, he himself feeds and favors his Church in a more peculiar manner, than he does the rest of his creatures. For this reason, the reviewers of our liturgy in this country, have selected the 9th verse of the 95th psalm, as an exhortation to the faithful, that they would enjoy those advantages which God affords them in his sanctuary, the Church; and at the same time, it contains an admonition to the whole world, to fear and reverence their Almighty Creator.

They have also selected the 13th verse of the same psalm, in order to awaken, and keep up our attention to duty; because the Lord himself will soon come to judge the world, and to decide the future destiny of men and angels.

(To be continued.)

NOTICES OF NEW PUBLICATIONS.

Reminiscences of Bishop Chase.—The first part of these reminiscences, just from the press, will be read by the friends of this venerable prelate with no inconsiderable interest. His character may be said, to be stamped on every page, and the memoir—as a mirror, to reflect his long life, hitherto, and now laboriously spent in the service of the Church. The unaffected simplicity of the narrative, is its chief excellence, and the sentiments of piety, and humility with which it abounds, will find a response in every Christian heart. The author carries us back to the period when his paternal ancestor, (Aquila Chase,) emigrated to New-England, and intersperses his narrative, with many humorous, and graphic stories. A few of these perhaps, border on the ludicrous, and may in the opinion of some, have found a more appropriate place elsewhere: But, as they serve to exhibit the times to which they allude, and are not unaccompanied with lessons of morality, will be overlooked by the less fastidious reader. The labors and hardships encountered by his parents, in their removal to the scene of the *writer's* birth place—then a wilderness, bear a striking resemblance to those, which, almost a century after, their son more than once, has been called to endure, and when in the latter, there is uniformly manifested a cheerful, and pious resignation, under all his trials, to the will of God, we readily discover the germ of that submission, in the conduct of *her*, who had not been unmindful of the divine command, “train up a child in the way he

should go, and when he is old, he will not depart therefrom;"—nay, every reader will be struck with the remarkable coincidence in sentiment and language of the *two*. "God will provide" utters the pious mother, when (to dissuade her from joining her husband, in his new settlement,) she is reminded that he had "found no time to erect the semblance of a house," and "God will provide" reiterates the no less pious son, three score years after, when in the prosecution of a noble enterprise, he is forced to encounter the doubts, and fears, and lukewarmness of the worldly and timid.

Bishop Chase is the youngest of fourteen children, of whom several have been distinguished in public life. At 15, he exhibited no desire for literary pursuits, but on the contrary, manifested a strong disposition to pursue the occupation of a farmer, and seemed to think filial duty compelled him to this course; "This resolution" says the writer, "however amiable, and praise-worthy in the eyes of a superficial observer, in the judgment of his parents, whom it was intended to please, wore a different aspect, four sons had been educated at College, and neither of them had entered the Christian ministry, and become a preacher of the Gospel, which they so sincerely loved; and when their last child exhibited no inclination even for a useful public education, his wish to remain with them lost all its endearing features; that God would incline his heart to be a minister, was their constant prayer, and daily would they express their desire to see some tokens of divine providence leading that way." Happily these were not wanting. The "lessons of religion and virtue communicated to him immediately from the lips of his beloved and venerable mother," aided by other "providential indications of the divine will," changed the current of his thoughts. On a bed of sickness and suffering, his mind was directed to serious reflection by his excellent father, and the result, such, as that father earnestly wished,—a determination to enter College, and fit himself for one of the learned profession. In the fall of 1791, he was admitted a member of Dartmouth College, and while prosecuting his studies there, became acquainted with the Book of Common Prayer. But on this subject, we must allow him to speak for himself.

"This circumstance formed an important era in my life, and that of my venerable parents, and beloved relatives in Cornish, New-Hampshire, and Bethel, Vermont, where they resided. Hitherto they had all been Congregationalists, and as such had much ignorance, and many prejudices to overcome in conforming to the worship of God as set forth in that primitive liturgy." * * "Amidst the manifold divisions, not to say schisms, and heresies, by which they were circumstanced, and to which an extemporaneous mode of worship had evidently led, the Prayer Book seemed a light, mercifully designed by Providence to conduct them into the path of peace and order." * * "These considerations respecting the liturgy of the Church, joined to her well authenticated claims, to an apostolic constitution in her ministry, were among the principal reasons which induced so many of his relations to conform to the Protestant Episcopal Church, and instead of repairing the meeting house, where both his grandfather and father had officiated as Congregational Deacons, inclined them to pull it down, and erect on its spot an Episcopal Church. This was effected in great harmony: not a voice

was raised against the measure throughout the neighborhood. As it respects myself, having become ardently desirous of entering, when qualified, into the ministry, the question, who had the divine power and authority to ordain me, and thereby give me an apostolic commission to preach and administer the sacraments, became a matter of the utmost consequence affecting my conscience. How this was answered, my course of life has shown. As I depended not on other's opinions, but examined for myself, even so let others do: always remembering that truth doth not depend on man, but on God."

He took his degree of A. B. in 1795, and soon after was induced to visit Albany, New-York, "to see and obtain advice of an English Clergyman who resided in that city." Here he was engaged as a teacher, in the city school, just opened, and on Sunday's officiated as a Lay-Preacher (ought it not to be reader) to a few Church people in Troy. In 1798, he was ordained Deacon by the Bishop of New-York, the Rt. Rev. S. Provost, and immediately after he was appointed an itinerant Missionary in the Northern and Western parts of New-York. On his way to Albany in a sloop, to enter on his duties as Missionary, he became a fellow passenger with a large company of Highland Scotchmen, which gives rise to an affecting incident—to be found under the head of the "power of sympathy, or the story of the young Highlander." His first essays in the Ministry were in Troy and Lansingburg.

Canandaigua, Auburn, and Utica, where the Church may be said now to exist, in a prosperous condition, were among the scenes of his earliest ministry. In 1797, he took Priest's Orders, and was called to the Rectorship of the Episcopal Church in Poughkeepsie, Dutchess County, New-York, here he continued to minister until 1805, when he removed to New-Orleans, from whence in 1811, he returned to his native state, and soon after received a call to the Rectorship of Christ Church, Hartford Connecticut.

Such is a brief outline as far as it goes, of the Bishop's Auto-Biography—contained in the pamphlet of 120 pages now before us. We know no one in the Church to whom the application of the Episcopal Pioneer in the West could be more appropriately applied.

In the several stories which form a portion of these Memoirs, the author endeavors in each to illustrate some wholesome moral. The tale of covetousness as exhibited in the character of Miser Cochon, and again depicted in the "one hand washing the other," will not be without its beneficial effects on the minds of the young, and create we trust a just abhorrence of this odious sin. While the anecdote in relation to General Hamilton—valuable as it is new, strengthens the cause of religion, affording as it does, the high testimony of such a man, to the truth of Christianity. Its effect would be lost by the smallest abbreviation.

A talented young lawyer, who had imbibed loose, and infidel principles; on a certain occasion, sought to amuse General Hamilton with "a story, the edge of which, was ridicule against Christians and their creed,"—the merited rebuke (when he had finished) was conveyed in the following words: "'Not many months ago,' said he, 'I was, as you are, doubtful of the truths of Christianity; but some circumstances turned my thoughts to the investigation of the subject, and I now think differently. I had been in company with some friends of a similar

sentiment in New-York. I had indulged in remarks much to the disadvantage of Christians and disparagement of their religion. I had gone farther than ever before I had done in this way. Coming home, I stood late at night on the door steps, waiting for my servant. In this moment of stillness, my thoughts returned to what had just passed at my friend's, and on what I had said there. And what if the Christian religion be true after all? The thought certainly was natural, and it produced in my bosom the most alarming feelings. I was conscious that I had never examined it—not even with that attention which a small retaining fee requires in civil cases. In this, I hold myself bound to make up my mind according to the laws of evidence; and shall nothing be done of this sort, in a question that involves the fate of man's immortal being? Where every thing is at stake, shall I bargain all without inquiry? Wilfully blinding my own eyes, shall I laugh at that which, if true, will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent to my friends, the clergy, for such books as treated on the evidences of Christianity. I read them, and the result is that I believe the religion of Christians to be the truth—that Jesus Christ is the Son of God—that he made an atonement for our sins by his death, and that he rose for our justification.”

We have not room for additional extracts, although we are strongly tempted to trespass further on the patience of our readers with the entire chapter (14) headed “a Perilous Adventure.” This we think the best in the book—and shews, that the Bishop can hold when he chooses, a powerful pen, in a thrilling scene. The description is one of deep interest, and under the circumstances which transpired, we see no cause for the self-condemnation of the writer, in the closing paragraph of the narrative.

In conclusion, we look forward with pleasure to the forthcoming number, and take the occasion to express the hope, that it may serve to keep alive the same interest, which we have felt in the perusal of this.

The Eighth Annual Report of the Bishop White Prayer Book Society; read before the Society, at its Annual Meeting, May 28th, 1841.— The Book of Common Prayer must be a fruitful theme for eloquence, for much as has been said and written respecting it, every day we meet with eulogies of it, not merely just but, as is that before us, beautiful, and spirit-stirring. But first, we invite attention to some facts recently developed. “Not a few of our Clergy have found the examination of the Prayer Book, both from the pulpit, and in the less conspicuous mode of Parochial lectures, among the subjects of pastoral instruction most interesting to themselves, and profitable to their people.” “A sense of the evils which ensue from the want of a Liturgy to a Church, has pressed so strongly upon some of the sober-minded and unprejudiced of other communions, that the feeling has become too strong for suppression, and in Great Britain, Dissenters from the established Church of which our own is the daughter, are openly advocating the adoption of a Liturgy. It is certainly matter of no less surprise than interest to the Churchman, to see what the press has recently shown to the world,—the descendants of those Scottish Covenanters who regarded all form as of the substance

of Popery, and the Prayer Book as but a Popish Mass Book, endeavoring to introduce a Liturgy of their own, which in describing, as they do, as "only second to that of the Church of England," they but repeat the tribute of praise so often yielded to the Prayer Book. Reference is made more particularly to a work published in Scotland during the past year by the Rev. John Cumming, a minister of the Presbyterian Church, entitled "The Liturgy of the Church of Scotland as prescribed by the General Assembly, and used in the Church of Scotland, at and after the reformation." * * "The demand for Prayer Books was never greater—the prospect of doing good by their circulation never more promising." "Pennsylvania has contributed 17-19ths of the funds received, while she has received as her share of books considerably less than one half of the whole amount distributed. It is therefore in no narrow spirit which would confine its liberality within the limits of the Diocese in which it is planted, and from which it receives the greatest part of its contributions, that the Society has conducted its operations. We hope that the consideration of this fact will not be without its influence on the friends of the Society out of Pennsylvania." The Board have received a gift of \$1,000, and a legacy of \$200. There were distributed, during the year by this Society, 6004 Prayer books, by the New-York Society 8351, and by the Society in England 253,338!! How true is this: "In the maintenance of her wise discipline, too, the Church places a strong and well grounded reliance on her Prayer Book. Insubordination may strive hopelessly for entrance, while Presbyter and Deacon have the terms of their pledged obedience daily before their eyes. Nor can the people fail to learn their duty while the minister is faithful to his own,—for whatever may be his natural gifts of mind, so long as he performs the full service of the Prayer Book, they may not readily go astray;—so long as their Priest's lips do but keep that knowledge which the Church imparts, his people may safely seek the law at his mouth." And how eloquent, as well as true, is this: "The Churchman needs few arguments for the Prayer Book, beyond the range of his personal experience. He feels its value as well as he knows it. It has been his companion in joy and sorrow;—at the font where his children were made members of Christ, children of God, and inheritors of the kingdom of Heaven,—and at the grave where he has yielded his loved ones to the dust. From the public services of the sanctuary it has accompanied him to the family altar, and retired with him to the privacy of his closet. His humble hope is, that its words of comfort shall be heard in his dying chamber. Made venerably by antiquity, hallowed by countless associations, consecrated by the lips of saints in triumph, and martyrs in agony, and embued throughout with the spirit of the one divine prayer which makes a part of each of its offices, the Book of Common Prayer has with the Churchman no rival, and but one superior.

Parker Society Publication.—A great demand exists in England for Theological Books. Old folios and tomes, which had reposed in libraries undisturbed perhaps for a century, have come into great request, and obtained purchasers at high prices: while at the same time it is found necessary to issue reprints of several works, which had become scarce through the great and increasing demand. During the last

twelvemonth this reviving love of the noble study of Divinity, and this resort to the Reformers and fathers of our Church has gone on increasing more and more. The old editions of many of our Divines are in several cases not to be procured at all, and, at best, at most enormous prices. To supply therefore a deficiency so generally felt, Societies have been formed for the publication of the writings of our most eminent and learned Theologians.

Of these we will first notice the Parker Society,—so named from Archbishop Parker, the first Primate in the reign of Queen Elizabeth, who, by his patronage and aid, countenanced the original publication of many of the works which it is proposed to reprint. The objects and plan are thus set forth in the Prospectus:—

“A re-publication at the present day of the writings of those venerable Divines, by whose instrumentality the Reformation of the Church of England in the sixteenth century was effected, has often been urged. It is a work practicable, very important, and well worthy of the energies, wealth, and influence of the members of that Church. A reproduction of the chief of these writings would be a bulwark against Popish error, and a most desirable method of illustrating the real doctrines and spiritual privileges of the Established Church. Such a collection would admirably confirm the valuable exhibitions of Scriptural Doctrines, so correctly defined in the Articles of the Church of England, and so clearly taught in her Homilies and Liturgical Services. The Society is to be composed of an ascertained number of members, each of whom is to contribute the sum of £1, annually. The works will be accurate reprints, in a good type, without abridgment, alteration or omission.

Another plan, equally excellent with the one just described, is the Library of Anglo-Catholic Theology, to be published at Oxford, in a somewhat similar manner. This series will consist of scarce and valuable works, “maintaining and inculcating the Doctrines and Discipline of the Anglican branch of the Catholic and Apostolic Church,” and will take up our English Divines just where the Parker Society proposes to end. We shall thus have the Riddleys and Cranmers of the Reformation, and the Andreweses, Hammonds, and Sandersons of the succeeding century rendered accessible at a moderate price: and so far from these two undertakings clashing either in point of doctrine as regards the readers, or in point of profit as regards those who have embarked in the schemes, we are firmly of opinion, that both will meet with an ample sale, and that very little countenance will be found for the notion, so generally, and, as we believe, erroneously entertained, that the Reformers regarded schism less severely, and held lower views of Church Government, than their successors under the two first Stuarts.

While the higher branches of Divinity are thus happily receiving such general attention, the diffusion of right Church principles among the middle and less learned classes is being carried on by several series of works, and by none more successfully than Burns' *Englishman's Library*. In soundness of principle, in popular talent, and in typographical beauty most of these valuable publications are unsurpassed. *Gresley's Siege of Lichfield* is perhaps the most interesting. Of the same description of books is another work by the same author, the *Portrait of an English*

Churchman: indeed every thing written by Mr. Gresley is excellent in its kind, and may be recommended without qualification.

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Mosheim's Ecclesiastical History, new London Edition, by Henry Soames, M. A.—The London proprietors of Maclaine's translation or rather paraphrase of Mosheim's Institutes of Ecclesiastical History, have determined to discard it, and to adopt the new and literal version of Dr. Murdock. For their edition which has just been published in four large octavo volumes, at £2 12s. in cloth boards, they selected for their editor the Rev. Henry Soames, M. A., well known in that country for his works on the Anglo Saxon Church, and for his history of the Reformation in England. Besides prefaces to each volume, illustrative of various subjects discussed by Mosheim, Mr. S. as we learn from a recent number of the *Church of England Quarterly Review*, has supplied not fewer than ten chapters, which are introduced in their proper places. The new chapters treat on the conversion of Great Britain to Christianity, on the Anglo-Saxon Church, or the history of the Reformation in England and Scotland, the history of the Church of England, and Scotland, and Ireland, during the latter years of the sixteenth century, with occasional notices of Scotland and Ireland, during the seventeenth and eighteenth centuries, and the first forty years of the present or nineteenth century. The complex chronological tables of Maclaine have been superseded by Vater's lucid and accurate synchronistical tables continued to the present time. To these are added lists of Council, Popes, the Archbishop of Canterbury, Armagh, and St. Andrew's, and a good general index in lieu of the indexes to each volume given in the American edition of Dr. Murdoch's translation. "It has thus in fact been made," to use the editor's own words, "something like an English Ecclesiastical History, which Mosheim never was before." It is stated that these additions of Mr. Soames will fill a good sized octavo volume.—*Southern Churchman*.

SELECTIONS.

EXTRACTS FROM BISHOP IVES ADDRESS TO THE CONVENTION OF NORTH-CAROLINA, MAY, 1841.

"I was not a little gratified to learn the success of the zealous efforts of the Rector here, to establish a daily morning and evening service; and to restore to his congregation something of the primitive spirit and practice. In this day of degeneracy, churchmen seem insensible to half their privileges;—so insensible as actually to be startled when these privileges are duly exhibited to their minds, as if some strange thing had been brought to light. Brethren, these things ought not so to be; churchmen should know their duty and their privileges better."

"In addition, I prepared a catechism for the children of the slaves of the plantations; which was taught orally, to a class of some 50 or 60, between the ages of 5 and 12, by a young lady of the family, with surprising success—much better success indeed than is ever realized where a knowledge of the catechism is left to the attainment of the child by

study. This experiment, in connexion with others, where the numbers have been less, encourages the belief, that, by the blessing of God, we shall soon succeed in imparting to this class of our population, a thorough and sanctifying knowledge of 'the truth as it is in Jesus.' Lest any should misapprehend the character and tendency of our efforts in this direction, I wish it distinctly understood, that every thing is conducted with a strict regard to the legal enactments on the subject, and under the constant supervision, in each case, of the *planter himself*. In reference also to our exertions hitherto, so far as we can discern it, we feel warranted in affirming it to be decidedly favorable to due *subordination*. Cases are not uncommon, in which slaves, who, under a system of mere excitements, have become puffed up with a vain conceit of their spiritual attainments, have, immediately upon a distinct and sober exhibition of Gospel truth being made to their minds, manifested a humbling sense of their ignorance, and a grateful desire to be taught more fully 'the principles of the doctrine of Christ.' To the Christian master, however, alive to his privileges and duties, no doubt can exist on this point. To him it is clear, that a knowledge of Christ crucified, in its fullness, is a blessing, which, by command of Almighty God, he is bound to communicate to every immortal being entrusted to his care; and hence a blessing which he cannot withhold without guilt and hazard to his soul. He knows and feels that God's truth can hurt no man, nor institution of men, established with the divine approbation; and therefore that a more fearful condemnation could not be pronounced upon an institution than to say of it, that its interests are endangered by the light and privileges of the Gospel."

"Sunday, April 4th, I preached at Harvey's Neck, confirmed *one* person, and administered the holy Communion. The congregation here, is mostly made up of colored persons from the plantations of Joseph B. Charles, and Edmund Skinner, Esqs., who are making praiseworthy efforts for the proper religious instruction of their slaves.

"6th, visited the plantation of Joseph Skinner, Esq., where, through his zeal, a catechism has been successfully employed during the past winter, in communicating to the young slaves, the principles of the doctrine of Christ."

"I hoped to have been able, before the Convention, to visit Chapel Hill. The interests of the Church in the diocese, I am persuaded, would be greatly promoted, by suitable attention to that place. *Fifteen* communicants are reported by the Rev. Professor Green, as already having a residence there; while the sons of churchmen, at the University, (making a large proportion of the students,) are comparatively without the means of instruction in the Gospel as held by their fathers; all distinctive views being sedulously precluded from the teachings of the Chapel. Most cordially, therefore, and earnestly, would I second the appeal of the Rev. Professor, for aid in the erection there, of a suitable Church."

"Brethren, furnish me with the pecuniary means, (and the demand shall not be burdensome,) and I promise you, by the help of God, that the blessings of the Church shall, before the present generation sleeps in the dust, gladden the hearts of every destitute settlement in the State. Contribute to this object the small sum of three dollars a year, for each communicant, and the eyes which now look upon you will see the work

accomplished. Frequent appeals, during the past year, have, by means of circulars, been made to us in behalf of the general charities of the Church; and some surprise and dissatisfaction evinced that we should have done so little in this way. Brethren, with all our home demands upon us, we might have done more; and we ought, perhaps, to take shame to ourselves that we have not; but our friends connected with these general institutions of the Church, should remember, that we are comparatively an infant diocese; and that at least a full share of missionary labor, considering our strength, is already imposed upon us by the calls of our own State. It is not intended, however, by this hint, to discourage applications from abroad, or to intimate that our duty in this behalf, is discharged; but to prevent those *exclamations*, which are sometimes thoughtlessly made in connexion with the small amount we give for objects out of the diocese, except as there shall be likewise a distinct recognition of what we do within it. Brethren, permit me to renew the expression of my desire, that you will continue and increase your patronage to 'The Banner of the Cross,' the periodical which I have made the organ of my official communication with you."



EXTRACTS FROM BISHOP KEMPER'S ADDRESS TO THE CONVENTION
OF INDIANA.

"What anxiety has been experienced during the past twelve months, in several of our parishes, in consequence of heavy debts which were pressing upon them and they were unable to meet! In some cases I am aware that the difficulty arose from the failure of individuals to fulfil their promises and pay up their subscriptions. But there have been instances where recklessness marked every step, as if the admonition of the apostle, owe no man any thing, did not as well apply to vestrymen or trustees as individuals. The plea that a handsome Church, a good organ, &c. are necessary to attract attention should never be urged by a Christian—and in my estimation it is valueless and false. Our object is to bring souls to Christ through the riches of his grace, to raise up a spiritual kingdom of humble and sanctified worshippers—the Cross therefore, with its sacred, reviving and holy doctrines, urged with energy and meekness upon every man's conscience in the sight of God, is the point of attraction; while our own personal conformity to the precepts of the Saviour, constantly exemplifying in our walk and conversation whatever is lovely and of good report, will be of greater use than the most splendid decorations. When the Lord has blessed our basket and our store, let us devise liberal things for the tabernacle of the Most High; but, while few in number, and limited in resources, let us never dare to think we can build up the Church by means which are altogether opposed to the first principles of the Gospel. If possible, I wish that the missionaries, sent out by the Domestic Committee to the West, be hereafter entirely supported for five years; with the express understanding, that the new congregations erect such buildings for public worship as their ability will allow, without soliciting aid from abroad. The school house or the upper room must not be despised during our early efforts. When, after worshipping in such a place, the congregation has

gained sufficient strength, let convenience, taste, and beauty characterize the Church they intend to build—and let it be free from debt the day it is consecrated.”

“How beneficial would be the results, if the views inculcated in the services and the articles, concerning that most solemn institution of our Divine Master, the sacrament of baptism, were fully realized; and the prayers and watchfulness and teachings of pious parents, and Christian sponsors, and devoted pastors never ceased, until the catechumen, constrained by the love of Christ, comes forward, in the presence of God, and of the congregation of worshippers, to renounce his spiritual enemies, and to acknowledge himself bound to believe all the articles of the Christian faith, and to do, by God’s help, the holy will and commandments of his Heavenly Father. And what holiness, and zeal and good works would abound, did we constantly cherish correct views of the doctrine which proclaims that we are justified by faith only; a doctrine which is most wholesome and very full of comfort—distinctly stated in the Articles, and clearly and largely expressed in the Homilies—which pervades every part of the Prayer Book, and which, while it teaches us to rely, constantly and entirely, upon the atoning merits of the Saviour, for pardon, mercy, and eternal life, produces the humility, repentance and faith which characterize the daily walk of those whose conversation is such as becometh the Gospel of Christ. Let us upon this subject avoid metaphysical subtleties which have so often been introduced into theology where they by no means belong. The whole system of the Church is eminently conservative; it is simple and clear—sound and evangelical. It humbles the sinner; exalts the Saviour, and perfects holiness in the fear of God. Convinced of its superiority—of its being the best way to promote the great object at which we are all aiming, even the salvation of immortal souls, let us, by being strictly rubrical, and by fully imbibing its spirit, carry out all its designs to the utmost extent of our ability.”



CHRISTIAN EDUCATION.

From the Church.

The following is the petition, signed by the Bishop of Toronto, on behalf of himself and the Clergy of his Diocese:—

To the Honorable the Knights of Canada in Provincial Parliament assembled:

THE PETITION OF THE BISHOP AND CLERGY OF THE DIOCESE OF TORONTO, HUMBLY SHEWETH—“That your Petitioners having seen the draft of a Bill for the establishment of Common Schools,) introduced to the consideration of your Honorable House by Her Majesty’s Solicitor General for Eastern Canada,) from which all reference to religious Instruction or to the Bible, appears to be studiously excluded, beg most respectfully to submit that, while they are anxious to promote the diffusion of general knowledge throughout the Province, they are convinced that such knowledge, to be productive of any real benefit or substantial good to the people, must be guided by the unerring wisdom of God as revealed in his word;

“That they deprecate the adoption of any enactment which shall either directly, or indirectly, sanction a principle opposed to that free access to the Holy Scriptures, which is the indefeasible right of every British subject, and which ought only to be directed, restrained, or abridged by the dictates of his own conscience, or by his willing deference to the suggestions of his spiritual advisers ;

“That schools in every Christian community ought to rest on Gospel principles, and their immediate, as well as ultimate object, ought to be the inculcation of pure and undefiled religion ; for if the condition of the poor is to be ameliorated, the tone of public morals raised, and the vital interests of the Province advanced, it can only be done by bringing up the rising generation in the nurture and admonition of the Lord, and by continually remembering, during the business of instruction, that in every child a spirit dwells more precious than the whole world, to be trained to immortality, and destined, if duly prepared, to pass the regions of corruption and death to the bosom of its God ;

“In thus bringing forward our holy religion as constituting the only sound basis of Education in a Christian land, your Petitioners are not unaware of the difficulty which has been experienced in introducing it in countries like this, where the population is divided into many denominations ; but the difficulty, as they apprehend, has been chiefly occasioned by an injudicious interference with the rights of conscience in vainly attempting to neutralize all religious principles, and to separate the refined morality of the Gospel from its peculiar and sublime doctrines,—attempts infidel in their tendency, and evincing a deplorable ignorance of human nature, and of the uncompromising purity of the Catholic faith ;

“In order to prevent, as far as your Petitioners are concerned, those religious intermeddlings and collisions which are so injurious to the peace and happiness of society, and which must be anticipated as the result of a system in which the ministers of various religious denominations are made jointly to participate in its direction and management, your Petitioners most humbly pray that the education of the children of their own Church may be entrusted to their lawful pastors, subject to such regulations as may ensure an uniformity in the secular branches of study to be pursued in the Province at large, and that an annual grant, from the assessments raised, proportionate to the number of children ascertained to belong to the communion of your Petitioners, be awarded for their instruction.”

August 11th, 1841.

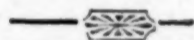


POSTURE IN PRAYER.

We have lived to see either warmly recommended or actually introduced, by those who regarded them as “rags of Popery, Bishops, Liturgies, Organs, Clerical robes, and various other things, which not many years ago were supposed to exhibit equal marks of *the beast*.”

The following is the last, from a Presbyterian paper:—“Some years ago my attention was called to this subject, and I then took pains to examine the word of God, in order to ascertain what was the position adopted by the Prophets, Apostles, and holy men of old, as also by our

Lord himself. The result of this investigation was the irresistible conclusion of my own mind, that no other posture was known among the people of God, in Scripture times, when assembled for public worship, than *Kneeling*; and also this was the usual posture in private prayer. In 2 Kings, viii. 54, we read thus:—‘And it was so, when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose before the altar of the Lord *from kneeling* on his knees, with his hands spread up to heaven.’ This, it will be remembered, was at the dedication of the temple. Again, at the consecration of the temple we find in 2 Chron. vi. 13, that he (Solomon) ‘stood and *kneeling down upon his knees*, before all the congregation of Israel, and spread forth his hands towards heaven,’ &c. In Psalm xcv. 6, David says, ‘O come let us worship and bow down, and *kneel* before the Lord, our Maker.’ We read that Daniel kneeled down three times a day, in his private devotions, and prayed. We have also sundry examples in the New Testament of Christ and his Apostles kneeling in prayer. In St. Luke, xxii. 41, it says that Jesus *kneeled down and prayed*, and in Acts, 9th, 10th, 20th, and 26th, we hear of Peter and Paul imitating his divine example in this particular. These are but a few of the texts which I might quote, all tending to confirm my position; but I think these will suffice to show that kneeling was the posture of prayer most common in the ancient Church, as well as among primitive Christians. From a careful perusal of the Bible, I think we may infer that kneeling and prostration were used to express penitent humility; bowing to express deep veneration, and standing to show forth joy and thanksgiving. We read, it is true, ‘that the Pharisee *stood* and prayed,’ but even in this case, it seems to be tacitly implied that he wanted that humility which would lead him to *bow down* his body before God. If then, it be shown from Scripture, that kneeling is the most ancient, reverential, and customary practice of appearing before God, both in public and social worship, I am at a loss to understand how our good puritan forefathers could have found authority for abolishing a practice so devotional and becoming.”—*Banner of the Cross*.



THOUGHTS ON FLOWERS.

How beautiful are flowers. Let us saunter in the garden, and behold the diversity of their tints, and the infinite variety of their grace and order. Simple though they appear in their construction, yet with our imperfect vision, we are unable to trace but a small part of their symmetry, and wonderful conformation. Who can view with indifference these lovely embellishers of earth? Who can deem them too insignificant to occupy some portion of their attention? When we consider the instructive and pleasing lessons, which these elegant monitors are capable of imparting.

Among the various and beautiful metaphors, used in the sacred scriptures, frequent allusions have been made to flowers. Our blessed Saviour has been compared to the Rose of Sharon (or field,) because the Rose has always been considered the chief of flowers, and the world was the field wherein he encountered temptation, persecution and death. The Lily of the Valley, that delicate and exquisite plant, which delights in a

low and shady situation, furnishes another and striking emblem of the Saviour, from the humble and lowly station which he occupied whilst sojourning in this vale of misery and tears.

The Church of Christ has been likened to a garden enclosed, filled with choice and valuable plants; and oh how apt the similitude! Behold this young and fragile flower, how beautifully *does* its petals expand, under the invigorating influence of the morning sun. What an ornament to the garden: how rich the perfume it yields; what promise of future excellence does not its present appearance present: but alas! ere mid-day arrives, it sickens, droops and dies.

And thus it proves with many a young disciple adorning the Church of Christ, whose consistent profession and amiable deportment, gave a fair prospect of extended usefulness. But these bright hopes have been suddenly blighted, like the fair flower of the garden. Whilst yet in the morning of life, the destroyer came—a canker had gnawed the bud, and the grave closed over its youthful victim.

Here stands a plant of more mature and luxuriant growth; how brilliant and profuse are its flowers! As some unfold their excellence in the morning of life, this on the contrary, at that period, seemed valueless and destitute of grace and beauty. But after it had been pruned by a skillful gardener, and the noxious weeds by which it had been surrounded were eradicated, it gradually improved, till, as it advanced in age, its loveliness and intrinsic worth became each day more apparent.

In like manner many venerable Christians, who in their infancy had been admitted by baptism within the enclosed garden or Church, after spending their youth in frivolous pursuits and pleasures, to all appearance cumberers of the ground, have been arrested by the faithful preaching of the revealed word, which struck at the root of the besetting sins, and disclosed the depravity and deceitfulness of their hearts; and as each revolving year brought them nearer to the eternal world, they have, by divine grace, exemplified the purity and power of their religion, by their diffusive charity, edifying conversation and holy lives; till at length, in a full old age they have arrived at the end of their journey, in favor both of God and man.

Beautiful flowers!—have ye no influence on the heart and understanding? Are ye merely formed to delight and regale the senses? Powerful preachers—do ye not convey to us the most solemn truths? Can we behold your perishable nature, without being reminded of our like estate, and taught to feel that man “cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not.”

What glorious imaginations do ye not present to a mind accustomed to the study of nature, in all her loveliness and sublimity. And although we must look back with regret on that happy period, before our first parents sinned and were expelled from the garden of Eden, when “flowers unsown in fields and meadows reigned,” yet we are led to expect a far more exalted season, when the “desert shall rejoice and blossom as the rose, and all the trees of the field clap their hands;—instead of the thorn shall come up the fir-tree,” when the whole earth shall be filled with trees of righteousness planted by the Lord.”

Welcome, then, ye simple flowers; ye are a bright page from the open book of nature. In thy gorgeous hues we are admonished that no

earthly monarch was ever arrayed like one of ye; hence we learn the humiliating lesson of the insignificance of all human grandeur and splendor, while at the same time we are encouraged to place our full trust and confidence in him, who thus clothes the lilies of the field.

Elegant remembrancers of the things of time and eternity, ye fade, ye perish for a season;—but shall not we revive like the lily, and bloom again like the rose. Our winter shall be the grave, and the Christian's spring the joyful morning of the resurrection.

Oh then shall we not seek instruction from our daily converse with these beautiful things of earth? Shall we not offer the homage of our hearts to him who fills the universe with his glory—"who sitteth upon the circle of the earth," "the inhabitants thereof are as grasshoppers,"—that spreadeth out the heavens as a curtain, and stretcheth them out as a tent to dwell in."

Flowers of mortality, fare ye well,—time recedes: eternity draws near: death approaches. Still we are on mercy's ground lingering among the fading flowers of earth; and as we range among the beautiful works of nature may we be admonished to prepare for an entrance into the "new heavens and new earth, wherein dwelleth righteousness;" where the tree of life shall flourish, and flowers of immortal beauty shall dwell; where there shall be "no need of the sun, for the Lord God shall give them light for ever and ever."—*Utica Gospel Messenger*.

POETRY.

SELECTED IN REFERENCE TO THE APPROACHING CONFIRMATION.

Yes, Heaven this day thy vow hath heard—the vain
And heartless joys of earth have been renounc'd;
Thou hast not waited till the freshness of
Thy youth was past, ere thou didst offer to
Thy God, the tribute of thy heart. The chill
Of age hath not yet blasted thy young hopes;
The bloom of health, and beauty's charm is fresh
Upon thy cheek. Thy laughing eye is full
Of joy; and thy young heart beats high, when thou
Dost dream of future bliss. The syren voice
Of Pleasure, oft hath sought to lure to her
Enchanted bowers The world hath chid thy choice,
And told thee that religion's paths were dark,
And full of gloom—that thou must bid adieu
To all the joys of life, and wed thyself
To cold austerity.

'Tis well for thee
Thou didst not hear her voice. In Heaven there's joy
When one repentant sinner turns to seek
His God. The songs of praise and holy mirth,
Are doubtless chanted forth by countless throngs
Of angels, joined with seraphs bright; who now
Attend the state of Heaven's Eternal King—
That thou—but now a stranger, hast returned,
And sought thy Father's mansion, never more
To stray.

'T is well for thee that ere it was
 Too late, thou didst the weapons of thy proud
 Rebellion lay aside. For many, lur'd
 By Satan's wiles, have left to age, the work
 Of penitence; or else, perchance, to death's
 Dread hour; and then, alas! too late have found
 That penitence was vain. Not so hast thou—
 But when in youth's untroubled hour, the smile
 Of joy was ever on thy brow—when Hope
 With fairy visions bright, was whisp'ring nought
 But happiness and bliss;—when Pleasure lur'd
 With witching art, to have thee take thy fill
 Of her delights—e'en then her call thou didst
 Refuse; and offer'd thy young heart as fresh
 And fair as morning rose—an offering far
 More sweet than incense—dearer too, than gems,
 And costly pearls, on richest mines of gold.
 But, Lady, Satan may assay to bring
 Thee back from God and holiness—thy path
 Temptations may beset—thy faith may meet
 With fiery trials—therefore gird upon
 Thee, thy celestial armour,—clothe thyself
 In panoply of Heaven. To all the threats
 Of thy malignant foes, then thou mayst bid
 Defiance.

Oft at morn and silent eve,
 Before the throne of Heaven's Almighty Lord,
 Let thy fair head be bow'd in lowly prayer
 For grace to lead thee in the way of life;
 Eternal. Seek for guidance, strength, and light
 From God's most holy word. The Saviour then
 Will be thy friend, thy guide, thy light, thy life
 Angels shall guard thee safe through every scene
 Of life's eventful stage, up to the realms of bliss.
 And when the dread and solemn hour of death
 Draws near, thy end shall calm and peaceful be.
 The dark and dreary vale shall have no fears
 For thee. Thy God shall guide thee safe—uphold
 Thee with his rod and staff—thy fears assuage.
 And to the blessed mansions of the just,
 Welcome thee home, to enjoy the pleasure of
 His endless love throughout eternity.

A.

[Church Chronicle.]

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephens' Chapel.—That for October, was delivered by the Rev. A. W. Marshall; the amount collected was \$17 68.

Society for the Relief of the Widows and Orphans of the Protestant Episcopal Church in the Diocese of South-Carolina.—The 79th Anniversary meeting took place in this city on Wednesday, the 20th October—the usual business was transacted, and a statement of the funds exhibited by the Treasurer, and we regret to learn that the Society has lost nearly \$17,000 of its capital, in stock of the late U. S. Bank. The following gentlemen were elected officers for the ensuing year:—*President*, J. H. Tucker, Esq.; *Vice President*, Wm. Bull Pringle, Esq.; *Treasu-*

rer, Edward Frost, Esq.; *Secretary*, James R. Pringle, Esq. *Standing Committee*—Dr. Wm. Read, Henry Deas, Charles Fraser, James Jervoy, Jas. H. Ladson, Dr. J. M. Campbell, Dr. Joseph Johnson, Daniel Ravenel, James Rose.

Triennial General Convention.—NEW-YORK, Oct. 6th, 1841.—The Convention assembled this morning in St. Paul's Chapel, Broadway, all the Bishops (with the exception of Bishop Meade, of Virginia, who had not yet arrived in the city from England,) and a large representation of the Clergy and Laity were present. The Bishops appeared in their official robes, and entered the Church in procession. The Morning Prayer was read by the Rev. Dr. Lyell, of New-York, assisted by the Rev. Mr. Proal of Utica. The Ante-Communion Service was read by the presiding Bishop, the Rt. Rev. Dr. Griswold, of the Eastern Diocese. The Sermon was preached by the Rt. Rev. B. T. Onderdonk, of the Diocese of New-York, from the text, Romans, viii. 29—and is spoken of, as a learned, sensible, sound, decided and conciliatory discourse. In the Communion Service the presiding Bishop was assisted by the venerable Bishop Moore, of Virginia, and in the administration of the elements by several of the Bishops. The number of the Communicants was large; said, by some who numbered them, to be one thousand and seventy-five, three hundred and twenty-five of whom were Clergymen. The blessing having been pronounced by the presiding Bishop, the congregation remained quietly in their seats, until the remaining elements, handed round by Deacons appointed for that purpose, were consumed. The House of Bishops then retired to the Vestry Room, and the House of Clerical and Lay-Deputies was called to order by the appointment pro tem of Dr. Wyatt, of Maryland as Chairman, and Dr. Anthon as Secretary. The testimonials from each Diocese having been handed in, were referred to a Committee of five, who after a short absence, reported a list of those entitled to seats in the Convention, and that a protest had been presented against the admission to seats, of the Delegation from New-York, and from Delaware.

The Convention then proceeded to the election of a Chairman and a Secretary, when the Rev. Dr. Wyatt was chosen to the former, and the Rev. Dr. Anthon to the latter office. After the passage of the usual resolutions authorizing the Chairman to appoint the Standing Committees, &c., the House adjourned to meet to-morrow morning in St. John's Chapel, at 9 o'clock. The House of Bishops chose the Rev. Dr. Wainright as their Secretary, the Rev. Dr. Wilson having declined a re-election.

Tuesday, 7th.—The Convention assembled this morning at 9 o'clock, in St. John's Chapel. The Prayers were read by the Reverend Dr. Wyatt, of Maryland. The minutes of yesterday's proceedings having been read, and amended, the appointment of the Standing Committees by the Chair, was announced as follows:

Seminary.—Rev. Drs. Morss, Barry, Henshaw, Rev. Mr. Prestman, Messrs. Warren, Gilliatt, and Alexander.

Missionary Society.—Rev. Drs. Mead, Burroughs and Proal, Rev. Mr. Burr, Messrs. Ogden, Morris, Trowbridge.

Canons.—Rev. Mr. Prestman, Dr. Upfold, Rev. Mr. Cuming, Rev. Mr. Burgess, Messrs. Newton, James S. Smith, A. Gifford, Josiah Collins.

Expenses.—Dr. Hanckel, Rev. Mr. Norwood, Messrs. Cleveland, S. E. Watson, and E. S. Wilkinson.

State of the Church.—Rev. Drs. Croswell, Burroughs, Chase, Crocker, Lyell, Proal, Johns, Hanckel, Rev. Messrs. F. Freeman, T. Strong, J. Croes, S. Bowman, S. W. Prestman, N. H. Cobbs, S. J. Johnson, W. D. Cairns, David Brown, L. B. Wright, Goodrich, P. W. Alston, Edward F. Berkeley, E. Burr, A. Steele, W. Barker, Samuel Chase, F. Peake.

New Dioceses.—Rev. Drs. Lyell, Mead, Rev. Joel Clapp, Ten Broeck, Mr. P. H. Nicklin, Dr. Mitchell, Judge Emott.

Unfinished Business.—Rev. Levi Bull, Thomas J. Young, H. J. Morton, S. G. Bragg, Messrs. H. Fleming, Benjamin Hall, R. H. Gardner.

Consecration of Bishops.—Rev. Messrs. Buxton, Trapier, Vinton, Messrs. Lewis, Curtis, Earl, Paynter.

Elections.—Rev. Drs. Upfold, Skelton, Crocker, Messrs. Mason, Chambers, J. S. Smith, Lewis.

Prayer-Book.—Rev. Dr. Barry, Rev. Messrs. West, David Brown, Clarkson Dunn, John A. Hicks, Mr. Philip S. Galpin.

The Testimonials from Delaware of the election of the Rev. Dr. Lee to the Episcopate of that Diocese were presented, and referred to the Committee on the Consecration of Bishops.

Friday, 8th—This morning Dr. Anthon resigned his Secretaryship, on account of the feebleness of his health. Dr. W. C. Mead was appointed in his stead. The testimonials of Bishop Lee were then signed. The Committee on Unfinished Business reported, and the various matters mentioned in their report were referred to the appropriate Committees. A message from the House of Bishops expressed their concurrence in the appointment of Dr. Lee, and fixed Tuesday morning, at half past 10 for his Consecration.

Saturday, 9th.—The Committee on Elections certified the correctness of the credentials presented by the Delegation from Delaware, and decided that the Rev. Drs. Berrian and M'Vicar, were the regularly appointed Delegates from New-York. The Report was adopted.

The change in the name of the Missionary Society, which had been proposed in years past, received the concurrent sanction of both Houses. The Committee on Expenses proposed a Canon to appoint a Treasurer, who should hold his office for three years, and have power to invest surplus funds. Subject referred to Committee on Canons. At about 2 o'clock the House adjourned.

Monday, 11th.—After the reading of the minutes this morning, the Committee on Canons reported a Canon respecting the office of Treasurer, which embodied the particulars mentioned on Saturday. The Canon was adopted.

A message from the House of Bishops announced their concurrence in the alteration of the 1st and 6th articles of the Constitution.

Tuesday being the day for the Consecration of the Rev. Dr. Lee to the Episcopate of Delaware, the Convention had no session.

In addition to the above, we learn from the Churchman that nothing occurred further to excite more than ordinary interest, until Saturday, the 16th, when a message was received from the House of Bishops, informing the House of Clerical and Lay-Deputies, that the Bishops had nominated the Rev. Dr. Vaughan as Missionary Bishop to the Colony of Maryland, in Liberia of Africa, and such other places as the proper authorities might designate; and the Rev. Mr. Cobbs, of Virginia, as Missionary Bishop to Texas.

The House of Deputies, after an animating discussion on the subject, refused their assent to the election of the proposed Bishops, by "a very decisive majority."

The Pastoral Letter was read before the House of Bishops and *unanimously* adopted.

The Convention adjourned on the 19th. The next Triennial Convention meets in Philadelphia, Oct. 1841.

Triennial Sermon before the Board of Missions.—Divine Service was held in St. Paul's Chapel, on the evening of the 7th inst. when the Rt. Rev. Dr. Kemper, Missionary Bishop, preached the Triennial Sermon before the Board of Missions. The subject of missions was treated in a practical manner, creditable alike to the head and the heart of this laborious prelate of the Church.—*Churchman*.

The meeting of the Board was held on that day at half past 5, P. M. at St. John's Chapel. The Foreign Committee made a report recommending the appointment of a Bishop for Texas, and one for western Africa. This report gave rise to a very interesting debate. The merits of the proposition of the Committee was not so much discussed, as an amendment offered by the Bishop of western New-York, expressing the opinion that there was greater need of economy, efficiency, and concentration, in the operations of the Board. The amendment was finally lost. The report was then adopted with an addition proposed by Dr. Henshaw.—*Southern Churchman*.

General Theological Seminary.—On Sunday evening, the 10th inst. the matriculation of the newly admitted students of the General Theological Seminary, took place in St. Peter's Church. Evening Prayer was read by the Right Rev. Professor Onderdonk, and the Matriculation Sermon preached by the Right Rev. Levi S. Ives, D. D., L. L. D., Bishop of North-Carolina. Twenty young gentlemen were matriculated, 8 for the Middle Class, and 12 for the Junior. Several others are about entering.—*Churchman*.

Bishop Otey had a noble meeting at St. Paul's on Sunday, the 17th inst. The audience were addressed by Bishops Otey and De Lancey, and the Rev. Dr. Wainwright; and all the addresses particularly that of Bishop De Lancey, are said to have been eloquent and effective. The Bishop has deeply at heart the cause of female education in the West, and truly glad are we whenever his appeal meets with a response.—*Ch*.

London Society for Promoting Christianity among the Jews.—A special meeting of this Society was held on the 21st ult., at Exeter Hall, as we learn from the London Record, to adopt measures with a view to securing to the Society the sanction and patronage of the Archbishops and Bishops of the United Church of England and Ireland. The result of this meeting was to place this important and interesting Society on the same basis, upon which the Church Missionary Society now stands. The Archbishop of Canterbury has accepted the office of patron, which was tendered to him.—*Utica Gospel Messenger*.

Bishop Chase's Last Appeal.—Bishop Chase is now in the Atlantic States. He has come from the Far West for the double purpose of attending the General Convention, and to solicit donations enabling him to complete his great work of *Jubilee College*. He knows the times are hard; but he also knows that the greater the sacrifice, the more acceptable to Heaven is the offering.

His College is now commenced, two Professors being engaged and at work. The price of tuition and board (only \$80 per annum) being so moderate, all the rooms and dormitories in the school-house and college hall will be occupied this winter, so that the time to erect the *College Proper* has now arrived; but to commence it he dare not till endowed with more funds. He must stop improvements and receive no more scholars, or plunge himself in debt, an evil which hitherto he has, happily for himself and the Church, carefully avoided.

Will not a generous public assist him in this his last effort to complete an institution which promises so much good, where means of religion and learning are so much wanted? The tide of immigration is setting fast into the State of Illinois—many are flying thither to find for their families a home; and shall they go thither with no means of perpetuating the religion of their forefathers? Let those who remain here in wealth and comfort, cast but a gracious eye on those who leave for ever the Atlantic shores and the institutions for which their ancestors bled and labored,—let the elder, who remains at home, and whose is all that our fathers won, but give the younger a *parting blessing*, as they go, they know not whither, to people our rising country at the west, and the favor will never be forgotten. The names of the donors to Jubilee College will be embalmed in the tears, in the *grateful tears*, of all western posterity. As a bond of union, then, between the east and the west forever, may God put it into the hearts of many to give liberally to the erection of the main building of Jubilee College!

Let it be remembered that Jubilee is not of ephemeral character. It has landed property to secure its future welfare. If it have the means necessary to erect its principal College, a building worthy of its present endowment in lands, it cannot fail of being the greatest blessing to the Far West, and of commanding the respect and admiration of the world.

Let it also be borne in mind, that Bishop Chase has peculiar claims on the Church and country, for aid in this undertaking of his declining years. His whole life has been devoted to the promulgation of learning and religion in the West and South. He has impoverished himself—has been always ready to advance his own money, as well as his own labor, and that of his family, to this end. It was he who instituted the first Churches in Western New-York. It was he who founded the first Protestant Church in Louisiana. It was he who organized the first Diocese west of the Alleghany mountains. It was he who, with indescribable labor and sufferings, collected the funds and cleared off the wild wood, to found Kenyon College; himself and his relatives giving the tenth part of sixty-thousand dollars to that Institution. It was he who first preached the gospel according to our primitive Church in the wide-spread St. Joseph's country; and it is he and his devoted family who now, without any salary, and at their own charges, are sustaining the honor and use-

fulness of the Episcopate of Illinois, and are now building up Jubilee College—an Institution which, judging from past providences, is destined to be the glory of the western world. Would to God that this child of his holy will might gain the further favor of the enlightened and wealthy part of the Christian community? To this end let its beautiful site, crowned with trees overshadowing its professors' houses, its holy chapel, adorned with a bell and beauteous organ speaking forth the Redeemer's praise; let its college hall, filled with students, its busy mill, giving forth sawed timber to supply the buildings and to fence the fields, in which are now grazing some half thousand sheep, while other fields pour forth the golden harvest, rise to view. In the centre of the elevated crescent, where cross the public roads, stands the well-finished warehouse, filled with goods, sold at profit solely for the benefit of the College; onward further the farm-house and barn, and another professor's house, now being built—all these on a domain of more than three thousand acres of the best of land, all the property of Jubilee College, all, all *paid for*. And shall these advantages, gained at such sacrifices, be unproductive or stationary for want of a College building? Shall this great and endearing enterprise be crushed in its progress? Shall this *Rose of the Western Prairie* fade in its bud, without making one effort more to water its thirsting roots, and to cause it to live and *not* die, and to shed its fragrant influence throughout our western, far western land?

Both duty and reason say *nay*. Bishop Chase looks to his country for better things. He anticipates a crowning blessing to his long protracted labors for the public good.

Necessity compels him to remain but a few days more in the Atlantic States. In person he can see but a few of those whom he thanks and loves. He entreats his benefactors to be speedy in their bounty, sending their offerings to the care of his banker, Jas. F. De Puyster, Esq., No. 49 South-street, New-York.

New-York, 1st October, 1841.

The Hon. George Cooke.—In the last annual report of the National British and Foreign Bible Association, at its anniversary in Westminster Abbey, it is recorded that "The only surviving Sunday school teacher attached to the first Sunday school founded by the late Robert Raikes in the city of Gloucester, England, proves to be the Hon. George Cooke, L. L. D., of Albany, U. S., an aged patriarch, not less distinguished for his professional acquirements, than for his characteristic celebrity and universal benevolence."—*S. S. Visitor*.

New Churches.—The Bishop of London recently consecrated a new Church at Dalston, delivering a very impressive discourse upon the occasion, to a crowded congregation. The Church was erected at an expense of £5,700.

Another of similar capacity is nearly completed at Clapton, which will cost upwards of £6,300.

A sum of £10,000 has been raised by public subscription throughout the parish of Hackney in aid of these Churches, and of an endowment fund.—*Utica Gospel Messenger*.

Consecration of St. Philip's Church, Philadelphia.—This Church was consecrated on the 1st Oct. by Bishop H. U. Onderdonk. An unusually large number of the Clergy were present, among whom were Bishop M'Coskry, of Michigan. Morning prayer was read by the Rev. Mr. Morton, assisted in the lessons by the Rev. Mr. Suddards. The Sermon was preached by Bishop Onderdonk from Jeremiah, vii. 4. The Church is situated in Vine-st., below 8th, in the district of Spring Garden, and is said to be a beautiful specimen of Grecian architecture. The building itself is 65 feet by 100; having 140 pews on the lower floor, and 56 in the gallery; sufficient to seat comfortably about 1,100 persons. It also has a gallery for the accommodation of the Sunday School, on each side of the organ, on a level with the other galleries. In the basement story there is a Lecture and Vestry room, and three rooms for the Sunday and Infant Schools.—*Southern Churchman.*

Consecration of the Bishop of Delaware.—The consecration of the Rev. Alfred Lee, D. D., as Bishop of Delaware, took place on Tuesday morning, the 12th Oct. in St. Paul's Chapel, N. York. At half past 10 o'clock, the Bishops—twenty in number—in their robes, left the vestry room and proceeded to the chancel. Morning Prayer was read by the Rev. Stephen W. Prestman, of Delaware, assisted by the Rev. Harry Crosswell, D. D. of Connecticut, who read the Lessons. The Ante-Communion Service was read by Rt. Rev. Dr. Onderdonk, of Pennsylvania; the Rt. Rev. Dr. Chase, of Illinois, reading the epistle, and the Rt. Rev. Dr. Moore, of Virginia, reading the gospel. The Sermon was preached by the Rt. Rev. Dr. M'Ilvaine, of Ohio, from 1 Tim. 4, 16. After the Sermon, the Bishop elect, vested with his rochet, advanced to the chancel rails attended by two presbyters—the Rev. John W. M'Cullough, and the Rev. John Reynolds, of Delaware—and was presented for consecration to the presiding Bishop—the Rt. Rev. Dr. Griswold—by the Assistant Bishop of Virginia and the Bishop of New-York. The testimonials of the Bishop elect were then demanded, and read; those from the Diocesan Convention and the House of Bishops, by the Rev. Dr. Wainwright, their Secretary; and those from the House of Clerical and Lay-Deputies, by the Rev. Dr. Mead, Secretary of that House; the Litany was said by the Rt. Rev. Dr. Brownell, of Connecticut. In the laying on of hands, the Bishops of Virginia, Illinois, Connecticut, and Pennsylvania, united with the presiding Bishop. In the administration of the Holy Communion, all the Bishops present took part.—*Churchman.*

Obituary Notice.

Died, on the 11th October, the Rev. ULYSSES M WHEELER, late Rector of Trinity Church, Society Hill, S. C. He was received in this Diocese from New-York, in 1837, where he has resided ever since; and from his kind and benevolent disposition, he gained the friendship of all who knew him. His decease has left a void among his family and friends, which will long be deplored. His health had been for some-time declining, which caused him to resign the Rectorship he held, but he has now gone to receive the reward of all his labors.

The Treasurer of the *Society for the Relief of the Windows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina*, acknowledges the receipt of the following donations:

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CALENDAR FOR NOVEMBER.

- | | |
|--|--|
| 1. All Saints' Day. | 21. 24th Sunday after Trinity, this day the Collect, Epistle and Gospel, for 25th Sunday are to be used. |
| 4. Thanksgiving day, unless another day be appointed by the Civil Authority. | 28. First Sunday in Advent. |
| 7. 22d Sunday after Trinity. | 30. St. Andrew's Day. |
| 14. 23d Sunday after Trinity. | |

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